

cause we have failed to understand and appreciate the importance of such holy communion. Montgomery says: "Prayer is the soul's sincere delight," and we only wish his statement was more nearly universal in its application. It is generally believed that prayer is the means by which we come in such a position before God that he will be pleased to grant the petition we desire of him. However, certain things are necessary in order that we may approach God in such a way as to claim his attention.

We have no less than 31 special prayers recorded in the New Testament, and about 49 in the Old Testament. Surely from these examples one may learn how to approach God acceptably. Most of the 80 special prayers mentioned were effectual in securing the object sought for, but "He that turneth away his ear from hearing the law even his prayer shall be abomination." The first thing in order is respect for God's law. God knows best *what* we should do and *how* we should do it.

Observation teaches us that some professors of religion have not yet learned how to pray. We can not hope to correct their faults because according to their version of the matter they understand the art to perfection—hence are not teachable. One man is very enthusiastic expending large quantities of physical energy, taxing his vocal organs to their utmost capacity and above all exciting levity in the audience. While his brother is disposed to lethargy with no display of physical energy or vivacity, and apparently unconscious of his surroundings and does not even realize the presence of God. The former seems to think his God sleepeth and must be awakened, while the latter presumes his God is on a journey and therefore is not present.

I do not like to hear a man dictating how God shall conduct a revival meeting, neither do I enjoy a man on his knees with his eyes lifted up toward heaven delivering an address to his congregation. But I like to see a child of God approach his father as a little child would its earthly parent, with perfect confidence and as tho he were speaking to a person present whom he is acquainted with. His appeal should be with earnest solicitude and he should persevere until success crowns his efforts. We do not pray to inform God of our needs or desires, because he knows them much better than we know them ourselves. We pray that our human nature may be checked and moulded by the amiable spirit and lovely character of Jesus. "It is by prayer that the mind is expanded, the heart softened, sentiment refined, passions subdued, hopes elevated, pursuits ennobled, the world cast into the shade and heaven realized as the first prize."

But of all the places where prayer is want to be made one place in particular claims our especial attention—prayer in the family circle. What scene can be more imposing and more pleasing in the sight of God than a pious family bowing in the domestic circle and uniting their supplications to the God of heaven! There is no place where the influence of prayer is so far-reaching and permanent. Like a deep silent stream it moves on with overwhelming power toward the ocean of eternity. Its silent, creeping tendrils lay hold of the human heart and even tho a heartless world be prying up the foundations of sympathy and love, it will cause the members to reciprocate each other's affection and enjoy the blessedness of living together in unity. I have no fears of overestimating the importance of family prayer. It affords home security and removes family friction. It destroys turbulent passions and expunges selfishness. It availeth much both for this world and for that which is to come.

My brother, my sister, if you do not have family worship begin now. Pray, read your Bible and sing praises to God. A prayerless family must be irreligious. Never shall I forget the first time I heard my father pray. Parents do not realize the powerful influence they may have in moulding the character and determining the destiny of their offspring. When we see a little child kneeling beside a Christian mother pouring forth its infant prayer to God we behold a thank-offering which is a fit spectacle for man or angels. Compare a home where none of the inmates are Christians with this. Too often we find the home of the irreligious a moral waste, where its members move in the vile atmosphere of misdirected power. Brutal passions assume the mastery and then we hear the stern voice of parental despotism and see nothing but filial strife and insubordination. Instead of the pleasure arising from peace and harmony domestic life is crowded with crosses and disappointments.

But let us stop and reflect upon what we have said. What makes prayer effectual? "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. As much as to say, if you will not do my will quit praying. The prayer of the disobedient is abomination. The only reason the Lord gives for answering our prayers is "Because we keep his commandments and do those things which are pleasing in his sight." I John.

AN IDEAL BROTHER

"Guy is coming, mother," said little Walter, running up the steps: "I can see him on the car; can I go and meet him?"

"Bless the dear boy! Yes," cried the mother, her face beaming.

"Is brother Guy coming?" cried Lillian, running to the door.

The visitor immediately decided that Guy must be a paragon of a brother. Every one was eager to see him.

At this moment a fine-looking young man came up the walk with his arm around the little brother, Walter.

"Did you think I had forgotten you, mother?" he said, and hat in hand, he leaned over and kissed her tenderly.

"And here is little sister. You must be well, dear, for your roses are so bright," he said.

While Guy remained every one of the family circle exerted themselves to be entertaining. It was quite easy to see why. He was as chivalrous to his mother and sisters as he would have been to his sweetheart; he listened to the little ones and told stories for their special amusement. They are always an agreeable family, but his coming was like a burst of sunshine even to them. His work was such that he could not be with them often, but how they treasured his visits when he did come!

I wonder how many brothers could be so ill-spared from the family circle? surely only those who, like Guy, love their relatives enough to be agreeable to them.—*Christian Standard*.

Sisters' Society C. E.

THE S. S. C. E. AS A FACTOR IN CHURCH WORK

JENNIE BAUMAN

The S. S. of C. E. has accomplished great good in the past and promises much for the future. Not only in a financial way, but in a spiritual as well have the sisters worked with a zeal and earnestness worthy of praise. They have helped the orphan in his need, the Christian in his discouragement, the sick in his distress, the afflicted in his sorrow.

The society today stands on a fair basis, but there is yet room for improvement and greater strength. By becoming stronger in all the Christian virtues it will more fully show the beauty of Christ, and more fully establish the kingdom of God, which is its highest right and greatest privilege.

The keynote of Christian living is consecration. In order to establish God's kingdom we must make sacrifices, and submit ourselves to Him who knoweth all. The society that does its work thro God will generally accomplish what is intended or desired. Were there more consecrated members in our churches, I dare say the women would need to put forth less effort in raising funds for the pastors' salaries, or eliminating the churches' indebtedness. When God has the heart, he has the man and his possessions as well. What power and beauty are expressed in that old hymn:

"Take my life and let it be
Consecrated, Lord, to Thee:
Take myself, and I will be
Ever, only, all for Thee."